Pride and its relation to power in Ferdowsi's Shahnameh

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Abstract

Shahnameh is full of competent constructive and positive athletic pride. This pride is manifested with enumerating champion arts. It mentions the essence of race, heroism and fame in the battle field and confrontation with enemies. But in this book, we are faced with an inappropriate, destructive and negative pride which can be seen in character borders of the kings in Shahnameh; a pride that Ferdowsi described with words like “egotism” and “arrogance”. Kings and champions like Jamshid, Zahhak, Kavous, Esfandiar and Tous are the most prominent examples of people with pride and Keikhsoro is the greatest character freed from pride and Rostam is the complete model of competent pride in Shahnameh. In this article, the various factors that paved the way for pride in champions and sometimes kingdom of Shahnameh have been mentioned and their fates as well as the relationship between divine charisma and power and pride are followed.

Keywords: Shahnameh, pride, power, divine charisma, king, champion.
Introduction

Shahnameh is an arena for battle between good and evil, hero and villain, Turan and Iran. Shahnameh is the battle for epic man with its evil life and effects (Yahaghi, 1981: 29). Shahnameh is not only the arena for epic literature, but the outlet for our educational literature. The infrastructure for actions and deeds of kings and heroes of Shahnameh is their character and nature. In battle, victory is none other than wrestling with unique features. According to Hakim Tous, wrestling is nature, race, art and wisdom. In this area, Rostam, Esfandiari, Siavash and Keykhosravi are triumphing over evil and injustice and irrationality and of course, there is no way to reach this success or failure without unwavering motivation and goal (Maskoub, 2005: 122). Pride is expressing the pride of a competent of civilized nation. Epic is nothing other than describing heroes’ actions, braveries, their achievements and sacrifices of a great nation. (Saba, 2013: 5-3). The outcome of this epic for the survivors of the people is nothing but pride and self-esteem and pride. (Yaghmaei, 2010: 18). Shahnameh is not only the arena for the presence of competent, but demons and evils.

In human Shahnameh, evil forces such as tears, greed, need, enmity and pride are high. They are crucial and draw to death the good natured princes such as Siavash. They destroy 700-year-old Jamshid great civilized kingdom, make Jarireh bereaved by Foroud’s death and most of these evil forces become owners of power. In this article, we consider the lines and power-searching actions of kings and heroes at the beginning of the kingdom, their achievements and success to affecting this evil temper.

1.1 Research Objectives

This study aimed to find and highlight the educational aspect of this epic (Shahnameh). The effect of this behavior on the behavior and fate of the characters of Shahnameh is reviewed.

1.2-Review of literature

In previous studies, in reviewing Shahnameh’s characters, few references to the nature of kings and heroes are given. Articles reviewing the subject of mythical characters of "Jamshid", and "Keikhosro" include that of Dr. Farzad Ghaemi and the book “Siavash in the fire” written by Mostafa Rahimi, (an analysis from Fereydoun, Kavous, Siavash and Keikhosro stories) or studies conducted in the field of power in Shahnameh. The essay "From Jamshid to Fereydoun" (the story of the ups and downs of power in Shahnameh), Hojatollah Asil and “"the issue of power in the Shahnameh, the perspective of Hannah Arendt”, translated by Seyed Samaneh Salehi and Mohammad Reza Salehi Mazandarani and books such as "The Tragedy of the Shahnameh," Mostafa Rahimi and "epic of justice" by Mohammad Reza Javanshir are among the
studies that have been done in the field of power in *Shahnameh*. However, a coherent, extensive and unitary issue does not survey this field.

1-3-Research Method

In this research, based on a descriptive-analytic method, power and achievements of chivalry and kinghood have been first expressed and then the pride caused by power and its consequence have been surveyed. As stated, the scope of this pride can be seen more in epic kings, that's why, this character, has been considered in this research.

2. Power in *Shahnameh*

So far, many studies have been done in the field of power in *Shahnameh* that were mentioned in the introduction. Power and pride have an inevitable relationship with each other and *Shahnameh* is the arena for power, militancy, chivalries, disasters, conflicts and wars. In *Shahnameh*, there are kings and generals and heroes and masters of power. Although the end of the war is not determined only by the hands and fighting apparatus and wealth, the complement of these issues is wisdom, character and self-esteem of powerful people, whether the issue of power is considered from a positive view. It is believed that kings have authority and links with the divine world or know their power against violence and force (Salehi 2014: 108). In both cases, power includes the elements that generate pride. Factors such as the peoples’ irrefutable obedience of the king, wealth, access to discoveries and skills, technology and industry, and ultimately achieving great victories and conquests of the glories of civilization and the monopoly of all the components to the king are considered. “Finding a variety of craft, trade, political and cultural relations, the war with aliens and peace with them that requires existing a unique ruler, give the political power an individual form and focus it on the king (Asil, 1970: 322). The concentration of power gives a more widespread field to egoism and pride. Kinghood, the honor, reverence and obedience of people and achieving skill and technique as well as conquest to lose this status is dependent upon "divine charisma". "Divine charisma and blessed spiritual force, the guardians of kings and Iranian athletes in whom the rule of Iran has been established is based on it (Kazazi 2013: 282). The only way to gain kingdom in *Shahnameh* is to have divine charisma. Although Tous, Nouzar’s child, must be his father's successor, he lost this position due to the lack of charisma. Since acquiring this position is God-given, people will accept it without any question and take command of monarchy. The charismatic king gets not only this place, but an access to other achievements during the kingdom rule such as the light of divine grace and charisma. The success is so long as the owner of charisma goes for its divine self-esteem and does not go beyond dutifulness and wisdom. Also, he should not give way to doubt and evil traits. Satan will not be sovereign in him, unless his charisma is broken.
In the monarchical system the king’s legitimacy is derived from the authority from God, and the stability of the system is intact as long as the king goes forward to its self-esteem. Otherwise, "although the power of splendor gives the king holiness and makes other inevitable to follow him, this superiority turns away from the king as a result of a sin and triggers his humiliation." (Ghaemi 2011: 140).

One of the sins that eradicate king’s splendor is selfishness and pride. So a relationship is established between the splendor, power and pride. As long as the owner of power is not defeated by the pride of evil, one has his/her own splendor and good fate awaits him. When pride defeats owners of power, their splendor also vanishes and a bad fate follows. "Just princes have “splendor” due to their self-esteem that is a divine awards and is for rulers and thus are happy, such as Fereydon and Keikhsoro. Because they are unwise, authority will be of no use and splendor will abandon such a ruler, such as Jamshid and Kavous (Maskoub, 2005: 171).

2.1 Jamshid

Jamshid is the mythological character who has a kind of divinity in Sanskrit literature. Immortal and aligned and equal with God, he gives a long life and a brilliant place to men. In the Avesta he is called "YIEM", the kingdom which has special characteristics. He is the good flock owner of the kingdom where there is no suffering and death and decay of plant, dry and away from water and little food and shortcomings during his kingdom. He is the only one who except Zoroastrianism to talk with Ahura Mazda and Ahura Mazda that offered him security, support and maintenance of religion of the universe. (Saba, 2013: 424-430) He is the founder of Utopia. The age of God's kingdom, gold and civilized history is in his hand. Jamshid with legitimate legal position (divine charisma) takes reign. Not only has he had decision to get the guidance and authority of the king, but also the authority and guidance and religious education of the people is dependent upon him. With accepting above positions and trouble-rich monarchy and priests to aspire to double power Jamshid bears heavy responsibility. "(Saidi Sirjani, 1970: 57).

The position of the king - priest is of mythology critique; it is the same as pattern of king-priest that should have features like: righteousness, grandiosity and moral virtues and physical - mental strength to be the followed pattern of people’s world and religion. This is the splendor that gives a concrete physical form by connecting the political base of the ruler from the external concrete world to the center of spiritual world and to the inner character of the king - priest. (Yahaghi and Ghaemi, 2007: 284-286).

I said with divine charisma
I am a Shahriar and a priest
I cut the hands of bad people
I intercepted the mental clarity (Ferdowsi, 1377: 28)

Jamshid is chosen for the kingdom of God. The legitimacy of his people position caused other people to obey him. Not only people but also demons and birds and fairy obey him. This undisputed obedience is one of the causes of generating pride in kingdom. It was a high and excellent position that people consider themselves responsible to obey and do not protest and rebel against any decision and action taken from him.

Waist fastening with splendor of kingdom
He was released around the world
The time is released from arbitration
Demons, poultry and Perry are under his command (Ferdowsi, 1988: 28)

This is the first strength of Jamshid in the field of military equipment and his army's strength to counter the enemies. Factors that add to the power of kingdom and according to Shahnnameh, he gives "the name of seeking" to the heroes and armies with this act. He spent fifty years of his rule to build tools such as clothes and swords and saddle and thereby ensure security of its borders. Proudly access of Jamshid with the help of splendor is losing the spin and weave of the fabric of cotton and silk fabric and sewing cloths from them and learning how to wash to their people. It's fifty years old of working in this issue and then creating different social classes: four social classes and puts people in these four categories that are groups of worshipers and priests, group of soldiers and warriors, groups of peasants and the fourth group artisans. This classification is a step forward to increase his power. He takes daemons to build big palaces, porch and bathroom under his service. He makes precious stone from stones and reaches precious mines which increases his and other people’s wealth and gains. He traveled the vast sea by building ships.

Jamshid is not limited to access and to discover mysteries and move beyond in another step from his kingdom's status. He builds bed adorned with jewel and goes from the earth to the sky with the force of beasts and is proud of such an achievement. He holds Nowruz ceremony, and this is the peak of power of his kingdom. Reaching the summit of power, security and access to whatever is asked, sitting on the perch and looking at the menial people and relaxed arms arouses his arrogance to the extent he claims God's position. He who reached all these successes with the help of splendor now stands against God and is ungrateful to him.

May see each kingdom bed
See nothing in the world except himself
That theologian king was arrogant
He turned away from God and became ungrateful (Ferdowsi, 1988: 29)
Jamshid gathered together all the elders and gave them glory, showed off their services to the people.

He called the rich people from the army
What would they talk about more
He said to the older guest
I do not know the world except myself
Art in the world came from me
Who saw famous throne like me
A adorned the world well
The world was like as I wanted
Your food and comforts are from me
The greatness and kinghood is for me
Who can say he is a king other than me? (Ferdowsi, 1988: 29).

Yung interprets this pride and fascination of the superman as divine feeling that is “"psychological inflation” and Freud called this the" madness mania ". (Yahaghi and Ghaemi, 2007: 142). The result of this pride is alienation with their spiritual destiny, spreading splendor and badness that make daemon happy (Maskoub, 2007: 28). As a result, people turn away from him and there is no news of new achievement. Evil creature called Zahhak to take government over and kill Jamshid. Ruin and downfall is the inevitable end of Jamshid’s greatness that stood against his splendor’s grantor with pride and narcissism. “Kingdom splendor is not in royal blood, for it is in how they work (Rahimi 2012: 79).

When this is asked him from Yazdan
It was done and the world was full of dialogue
When art became linked with the God
It was failed and turned it away (Ferdowsi, 1988: 29).

Avesta believes that the reason for Jamshid’s overthrow was lying and claimin that:
Jamal stood in the way of evil and justice and said I have created the water and the moon and the earth, plants, sun, stars, sky, four-legged, people and all of creation,. (Maksoub, 2005: 13).

2-2-Zahhak

Zahak is another mythical king of Shahnameh. Zahhak in the mythical transformation: whether mythical three-headed Azhy Dahak or three headed, three muzzles, three eyes of Avesta or a Zahak that has snake on his shoulders are attributes and virtues of evil. (Rouhani and Ghanbari, 2012: 160). Zahhak despite having and good-tempered father who was a respectful
king for the Arab kingdom had a very foul and vengeful nature. He is world-seeking and ambitious. To achieve power, he is an ally of the devil, picks up father out of the way for the reign of monopoly and does not tolerate the command of devil to expand its power.

If you also have command
You do not turn away from speech and pledging
You are the King World Head-to-Head
Dead people and poultry and fish are yours (Ferdowsi, 1988: 30).

One of his characteristic in league with the devil is its pride in being ambitious. My heart is full of acne, more hours in the day passes on horseback and saddle in home, but not to bury the aggressors and the enemies who are intended for frivolity (Saidi Sirjani, 1970: 66).

Day and night and take to the saddle
Big way, not the way of enmity

In Zahak story, once again his destructive pride is mentioned and that’s the time when Zahak saw his destruction in the hands of a young warrior and invented all astronomers and priests and invited all of them to interpret their dreams. Brave and fearless priest make him aware of the end of his government:

He said to him now head of the wind
Except that of the mother's death race (Ferdowsi, 1988: 32).

This feature (pride) in Zahhak is so explicitly clear that the priest had warned him. What pained the priests and people is his corruption and authoritarianism.

The destructive pride destroyed him in bounds. Destruction and death followed long time of torment as a captive.

2.3 Kavous

Kavous is a stubborn, authoritarian and ignorant king in *Shahnameh*. According to *Shahnameh*, Kavous is a badness horn that is rooted from goodness. His good race, good manners Fereydoun and his father are no bad things in him.

From the onset of his path and expansion of his government, he agrees to be a humble man.

When Kavous took father’s throne
The world was subservient to him

For the kingdom is evil in nature, sitting on a bed is like a servitude for him, another blow to the vagaries of stubbornness and pride of kingdom. "All expressed their devotion and this is
the cornerstone of tyranny." (Rahimi, 2012: 64). In addition to the submission and obedience of the people, another aspect of power is excessive wealth, i.e. "full treasure" of Shahnameh. As power is double-edged sword, its normal amount is necessary to life and its excessive amount is scourge (ibid. 2012: 65). He does not see a counterpart in having this great treasure and this crown.

Full view of any such treasure
Head to head he saw servitude in the world
The bed and the collar and earrings
The crown jewel of
The greyhound horses full of mane
Cosmic knew none as him (Ferdowsi, 1988: 79).

Obedient and submissive slaves and treasure without pain at the beginning of the Kingdom, for someone who has willfulness, irrationality in his nature is driving gift to the tyranny and arrogance of the king. That is how (according to the verses of Shahnameh), Kavous cried:

He said who is the king in the world?
The past not deserve to me
I deserve supremacy in the world
None would be an arbitrator like me

Kavous in the mythology is a king with power and great wealth. It has been mentioned in Avesta that he wants Anahita to be the world's largest king and can dominate over all demons and humans and elves and Anahita. Also he gave her success. (Klahchyan and Panahi, 2014: 257). In Dinkard, we can see that Kavous was older than his three brothers and had absolute monarchy on seven countries and courts and humans. His commands were rapidly promulgated (Safa, 2013: 502). Until the demon rage overcame him and belittled monarchy of seven countries in his eyes he was seduced by the Government of the sky and the earth and stood against God and thus his glory was lost as Jamshid. (Maskoub, 2007: 108). Being self-arrogant and seduced by Shahnameh during is reign, he make many unwise decisions. It is he who in the festivities described his travelling to the Caspian land and fight with daemons. None of the kings thought and considered themselves superior to Jamshid, Zahak and Keyghobad.

I’m from Jamshid, Zahak and Keyghobad
My fortune is high and my fairness also
Of course it heightened their level of art
What the world should be sought (Ferdowsi, 1988: 80).
After the expedition to Hamavaran and defeat them by accepting their tax obligation, Kavous fell in love with the daughter of King Hamavaran – Soudabeh. He is proud of introducing himself to the king of Hamavaran:

The bright sun is my crown  
Ivory is my land flat base  
Whoever I seek refuge in the shade  
Not, he lost the base  
I want to be linked with you now  
And turn away the face of fire  
When you find a groom like Pour Ghobad  
You think that the sun gives you a man (Ferdowsi, 1988: 91).

This narcissism and egoism of Kavous put him in the trap of Sudabeh’s cunning father. King Hamavaran who is unhappy for marrying her daughter with Kavous invited him to come to his city and imprisoned him. Afrasiab took the opportunity and rested on the kingdom bed and the only one who saves him from this ordeal is Rostam. Of other prides of Kavous is going to heaven and seeking to find sky’s secrets: the same thing that dragged Jamshid to pride and ingratitude against God as well. Land is a small arena for a kingdom like his to show his ambition. "In Persian mythology, flying by instruments connected to culture mainly occurs when a charismatic character with pride and divine charisma is weakened and uses dutifulness not to its paradise, but in order to satisfy his pride:

As in the case of Jamshid and Keykā’ūs, the King had been affected by egoism and his charisma is lost. "(Ghaemi, 2011: 133). Kavous saved his good-tempered and good boy that is trained by Rostam for selfishness and love to Soudabeh and sent to Turan war. Displaced from their homeland, finally marks his terrible tragedy due to stupidity and irrationality. After all irrationality and tyranny and being away from their dutifulness, Kavous loses divine charisma.

2.4 Keikhosro

Keikhosro is one of the major mythological heroes and kings. In Avesta and Pahlavi texts and *Shahnameh*, he has many outstanding properties. In Avesta, there is a kingdom far away from death, strong and brave, powerful and dominating, sober and capable and the Royal family is thriving and prosperous. It dominates over all enemies and linking countries. Pahlavi texts also referred to two prominent and important issues: destroying the evil pagoda on the lake shore Chichest (stronghold of Bahman in *Shahnameh*) and the other is killing Afrasiab and Karsioz (Saba, 2013: 520-518). He is a myth that has some similarities in the literature of the East and the West. (Khatoon Abadi, 2011: 51-52).
Like other Kayani kings of *Shahnameh*, he gave all of his power to help the splendor. The achievements of force, power, glory, and great victories do not take him away from divine self-esteem. He is the king-priest mystic "interpretations made on Keikhosro mythology is based on mystical approaches, and Saharvardi has described him as King Al-Siddiq. (Ghaemi, 2010: 78).

The biggest show of strength in the time of his kingdom was Afrasiab defeat, his destroying and avenging his father. A victory that none of the kings had been able to achieve so far. He destroyed his biggest enemy and this action tuned into pride and tyranny. But Keikhosro at the beginning of his kingdom is led to support and security of divine splendor. He preserved on that way and did not allow daemonic features to dominate him and. When all people are obedient, each of the works and conquests and achievements are reviewed in their mind and this fear besets him that after all these acts, vanity, the evil temper undertook him. Before he suffered the fate of Jamshid, (in gratitude to God and subsequent break of splendor), he ignores the gifts of the government and took the way of praying and flying toward God. His escape from the risk of his pride makes him a mythology of immortals. Keikhosro’s fate was really surprising, because he is at the peak of reputation while he took the ruling of the world, passed away suddenly and took a spiritual way. He becomes the leader of the world after Afrasiyab died and all the princes, heroes and brave people would bow before him. He withdrew from the world and submitted himself to meditation and prayer and disappeared in the form of myth. He is eternal. "(Esmaeelpour 2010: 72). After sixty years of rule, Keikhosro prays to fight for temptation and warned his holy spirit in order not to affect his numerous achievements and successes.

He said the destroyed and non-destroyed land
For this issue and Turan and Rome
Both from the west and east
From the mountains and the desert and dry and wet
I was all over the malevolent empty
If the command was for me
I wish all from God
And if the hearts goes for enmity
My soul should not bring pride
Malice and evil nature (Ferdowsi, 1988: 279).

Keikhosro clearly knows the fate of arrogant power. He is aware of the fate of Jamshid and Zahhak. He knows well that if he has their nature, what fate awaits him.

Swear to God I'm not an ungrateful man
I bring fear to a clear-tempered man
Divine charisma is gone from me
If I come to perversity and evil
After darkening pass
It is buried the tall man
A bad name will be remained in the world
As before God a bad fate (Ferdowsi, 1988: 279).
He saw the recourse in stepping down from power and turning to the Lord.
Whatever it is that I’m way
I’ll be happy before God
But it also involved a secret
Worshiper of God
Instead it was the good soul
That this Crown will be passed (Ferdowsi, 1988: 279)

2.5 Tous:

Tous, son of Nouzar, was a hero and commander in the time of Keyghobad, Kavous and Keikhsoro’s kingdom. When Keikhsoro sent an army to Turan to revenge his father’s death (Siavash), he orders him not to pass from Karat’s path. Despite the obstinacy and stubbornness of Keikhsoro for several reasons, and when the person is placed on Forud’s path, he aimed to invite to have a fight. Tous sent Bahram to Forud and after knowing Bahram, Foroud gives his message to him and the instance of Tous’s characters and his bad nature is clear in Bahram’s speech.

He clearly says to Forud that Tous is an unreasonable and arrogant commander and does not accept your request.

Tell me what you said to Tus
I also agree to kiss his hands
But the commander is not wise
He is not the head and brain in advice
He has art, requests and race
He does not remember the king
He often says that I’m from the nature of Nouzar
I eat the world in my kingdom (Ferdowsi, 1988: 161).
Ferdowssi also notes the bad nature of Tous.
When you hear this story over and over
You’ll see the results of bad-nature (Ferdowsi, 1988: 159).

Tous is like what Ferdowsi says. After returning from Ferud, Bahram ensured Tous that the one who is on the top of mountain is Ferud, the son of Siavash. Verily, he took revenge for his father, one again he pursue not take stubbornness and pride.
He replied the cruel of Tous so that
As though I have this army and corps
I told you to bring him to me
Do not say anything
While this is a king, who am I?
It says the mountain, however, who am I? (Ferdowsi, 162: 1988).

As the commander of the army, Tous sees himself superior, to Siavash and does not accept any refusal from any person. This performance is not unlikely from a person like Tous, because he is excluded from the succession of his father with these false ideas. This decision is unwise and unwarranted pride which has heavy and irreparable compensation for him, his narcissism and foolish decision. Although other factors such as quick decision of Froud was effective to kill the son and groom in the occurrence of this event, the main reason to this event can give a false choice to Keikhsoro in giving kingdom to Tous (Hoseiniani and Irvani, 2011: 131).

2.6. Esfandiar:

Esfandiar is another prince of epic hero that was seeking royal position and power. He is Goshtasb’s Son "and demanded a king like him, Dragons cache and brave." (Mubarak, 2012: 416). Esfandiari did many things for the kingdom and the power. He went to China and Turan, and as Rostam left behind seven deadly and difficult barriers, conquered the fortress and saved his sisters from Arjasb. He returned to Iran after killing Arjasb in the hope of fulfilling the promise of the kingdom to his father. But Goshtasb is more intrigued and interested in the throne than Esfandyar: the "old monastery of power and arrogance." (Amini, 2005: 132). He sends him to a path of no return and asked Rostam to fasten his hands, incite his child's pride and humiliate the enemy:

When you have no one porter in the world
Unless well-known unreasonable man as Zal (Ferdowsi, 1988, 328)
Mother advice and compassionate relief is ineffective in authoritarian and self-deceived man like Esfandyar and dissuade him from it.
Wholesale successive crown of the head to the wind
The crown, the royal breed of mother
You are old father and you are young
You are a mighty force to man
It is part of Sistan in the world
Do not sharp and is not courage
Do not make me humiliated in the world
Of this kind become all the words (Ferdowsi, 1988: 329).
Because of unreasonable excuses, such as lack of allegiance with Goshtasb and the rejection of his religion (Zoroastrianism), he fights with Rostam. Indeed, Rostam is the world champion, the ideal of the perfect man, the myth of cloud man, the invincible and the powerful. Rostam has «a family that is full of courage and bravery”, and though was persecuted many times from the princes and kings, but he kept his good qualities. Heavy power lies behind his humility (Abedi, 1970: 748).

Dialogues and honors of Esfandyar before fighting with Rostam indicate pride and being deceived by power and race.

My race is the son of Goshtasb  
Goshtasb is the son of Lohrasb  
As my mother is Gheisar’s daughter  
Where is dominating to the Roman officer  
Gheisar is the race of Salam  
With the nature of Ferydoun with splendor and equity  
It is Salampour and Fereydoun  
Who considers Khosrows as kingdom (Ferdowsi, 1988: 335).

Rostam also fought and defended the family and their actions for the kings of Persia and Iran. He is free to look forward to the nation; surrender is a great shame before of the world in record and a shame in the face of his bravery. He has athletic pride against Esfandiyar. He is worthy against Esfandyar’s request who responded so proudly to the fastening Rostam’s hands.

I obey you whatever you wanted me  
I give you my soul to see you  
Except fastening that is an ugly issue  
None can see me being trapped  
My soul is clear and sufficient  
You were the last of the warriors  
They did not strap my leg on expensive (Ferdowsi, 1988: 333).

3. Conclusion

Attitude to the heroic figures and the Kingdom of Shahnameh stories suggest that Ferdowsi considers the spirit, temperament and the character of all corners of the human mind. He indicated the effect of each characteristic on the way and the fate of the characters. Kings and heroes in the light of divine charisma achieve successes so that their power grows excessively. Kings took the unquestioning obedience of men and demons and fairies, wealth, conquests and successes, discoveries and different industries and consequently are strengthened. Achieving all
this love and success sometimes makes heroic character and the power of the kingdom weakened. It takes him away from spiritual dutifulness then he becomes ungrateful and disobedient to God. He even considers himself God. Pride changes his fate, takes away the splendor and a very bad fate follows. This causes his destruction. Yet Keikhosro and Rostam are symbols of salvation and eternity.
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